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RELIGIOUS ORGANIZATIONS AND SOCIAL WORK

ADDRESSES AT THE DINNER OF THE ACADEMY OF POLITICAL
SCIENCE, THURSDAY EVENING, APRIL 18, 1912

PRESIDENT LINDSAY: The subject for this evening's discussion is "Religious Organizations and Social Work." Religious organizations from the beginning have been engaged in social work, and social workers are necessarily engaged in religious work. That is a fundamental point to keep in mind in a discussion like this. Monsignor Mooney, the personal representative of Cardinal Farley, will open our discussion.

MONSIGNOR MOONEY: As the chairman has stated, my part in this evening's proceedings is to represent Cardinal Farley, who is necessarily absent. If he were here, he would be pleased to signify his appreciation of the courtesy of the Academy in extending the kind invitation to him to be their guest, as well as his accord with the general purposes and aims of the Academy. This is what he charged me to say and I only regret that he himself is not here to say it, for in that case, it is needless to remark, it would be much better said.

Speaking then solely for myself, I would aver that the religious body to which I belong believes that she will attain success in social work by coöperating with that intelligent and broad-minded public with whose views upon the ethical side of social questions she in general agrees. This is the stand which she is willing and ready to take. To the church it is most gratifying to feel that on this platform she can come to agreement with men of good-will, and men who are sincere in their desire for the right. Yet she does not forget that her primary end in the world is not really the solution of the social problems as they arise from time to time. She maintains that she has a special mission to fulfil at all times and that to carry out that mission is the reason of her existence. That mission indeed does not have regard primarily to social problems, yet the

church must help solve social problems, and she rejoices that in this work she is able to join hands with all men who seek the amelioration of the race, and especially men who seek to protect labor and throw around it all the safeguards demanded by eternal justice itself. She ever bears in mind the injunction given of old, which history itself has only made more evident, namely, that "justice exalteth a nation and evil maketh a nation wretched." Justice is called for particularly in the social conditions of life: the justice that teaches us our duties to our neighbor; the justice that teaches us where rightful competition ends and oppression begins; the justice that makes good to man the right to happiness, to comfort, to peace, to liberty. This is what the church has contended for, and she sincerely rejoices when she can join in any movement that looks toward the moral and social welfare of the people; for her conception of patriotism itself is a patriotism founded upon the principles of unchanging righteousness. It is only those laws which take into account the moral principles that she holds, which will, as she is convinced, conserve the true relation and proportion between matters of human and of divine import, between the temporal and the eternal. Only such principles, placing the well-being of humanity in connection with an eternity, can offer a beneficent and permanent solution to social problems.

Again speaking for him whom I represent, I desire to repeat his personal appreciation of the honor that has been extended to him by the Academy, and to express his sense of gratification in the existence in this community of a body such as this Academy, whose principles and whose activities make it not only possible, but most agreeable for him and for the church that he represents, to stand with them in their devotion to those principles and in their practical application of them to the uplifting of society.

PRESIDENT LINDSAY: The great church, numbering its adherents by the millions, which the last speaker has just represented, is perhaps no more numerous than the great body of persons interested in religious work, although not members of any one church, which is represented by the next speaker,

Bishop Hendrix of Kansas City, President of the Federal Council of the Churches of Christ in America.

BISHOP HENDRIX: It is a great delight to live in these days when our differences are being forgotten in the consciousness of our agreements. Whatever differences exist in a general way between religious bodies of different names to-day, our teamwork for the race is making us more and more unmindful of the differences and more and more delightfully conscious of the points of agreement.

When our fathers were just finishing their work of framing the constitution of our country, Edward Gibbon was completing his *Decline and Fall of the Roman Empire*. His work was to prove an object-lesson for all people, and for none more than for that greatest nation of modern times, the United States. What smote Rome to its fall? Carnal impurity and covetousness. Are we in no danger in our own land from these two evils which have smitten to the death every nation that has ever fallen? I crave for my land that every child be born in wedlock and physically fit to live: that it have the opportunities of elementary education; that it be saved from the dwarfing and degrading influence of child labor; that it have the sanctities of a home, and not the corrupting influences of a one-room tenement; that it have religious training and religious opportunity so that its moral nature shall be instructed and taught along these essential lines. I lift up my voice to-night for the protection of the youth of our land against all corruption, and I crave greater vigor on the part of the pulpit. Let us strengthen and upbuild our youth, let us cry out with fierceness against all wrong-doing until we shall hear an awakened conscience cry, "Abhor that which is evil; cleave to that which is good." Then we shall establish and protect our youth and make possible that blessed eugenics that is to bless the nations all round the world.

PRESIDENT LINDSAY: I am in doubt whether to present the next speaker as a great religious teacher, a representative of a great church organization, or a civic leader renowned for his service in public life—Rabbi Hirsch, of Chicago.

RABBI HIRSCH: If anybody has the right to claim fellowship with a movement like this, it is the religious community of which I happen to be the representative to-night; for if one accent is struck more strongly than another by the religious proclamation held to be true by this community, it is the cry for justice. We of the liberal interpretation of the ancient Biblical literature have good ground for holding that this was the new note sounded by the ancient Hebrew prophets. They were teachers, not so much of a new theology as of a new social conscience, and what stirred their wrath was not in reality the idol-worship, but those vices and those forms of social exploitation that had received their sanction in the name of the foreign deities worshipped in the Holy Land. Justice is the note struck in the warnings, admonitions and teachings of the ancient seers of Israel; it runs through the whole of Israel's consciousness, this cry for justice, a cry most pathetic if it be remembered that they who believed in the ultimate triumph of justice were held for many a century the victims of injustice. To-day in the synagogue, wherever this is understood, the pulpit is vocal with the thunder of Sinai, because it pleads for justice and condemns injustice of whatever kind.

The great Master's word that His kingdom was not of this world has, according to our understanding of the Jewish phraseology that he must have used, been entirely misunderstood. Of course, the world by which he was surrounded was not the world of the kingdom. Neither in Rome nor in Jerusalem was justice enthroned; neither in Rome nor in Jerusalem in those days was the law understood, the law of love, the law of responsibility, the law of solidarity, that makes every man the keeper of his brother man; neither in Rome nor in Jerusalem in those days did they know that whenever man turns aside from his brother man and pleads that he is not his brother's keeper, he commits murder, as did he who uttered this insolent, impious expression as recorded in holy writ. Therefore the Master was right in saying that his kingdom was not of this world. What he meant, as we understand his words, was that the world was to be changed so as to square with the implication of the kingdom, and that is the social ambition of the synagogue, to change the world into a Kingdom of God.

What does that mean? Our religion teaches that every man is made in the image of God. Therefore it insists that no man shall be deprived, in consequence of social pressure, of the attributes involved in his being made in the likeness of the Creator. When social conditions are such that man is degraded to the level of a mere pair of hands; and when these hands are bought and sold as are the dead things in the market, at market rate, when men are subject to the law of supply and demand—then the law of solidarity of the human race is outraged and broken, and conditions are such that no man can live up to the divinity implanted in his soul by God. Man is more than a pair of hands to be bought and sold at the lowest price, or to be offered at the highest price. With the hands goes a heart, and with the heart goes love, and with the love goes much more than is compensated for in the tabulation of wage and the calculation of profit. We are all stirred to our utmost depth when the story is told of human degradation superinduced, maybe, by human avarice, or invited by human passion, and many a victim has sunk underneath the waves of the ocean of vice simply because social conditions were not such that the victim could maintain his, and in a thousand cases her, divinity. She had to sell herself for bread, not out of lust; and the civilization that allows this form of slavery, or slavery of a social or economic kind, the slavery of little children in the factories, that civilization indeed is not of the Kingdom. Our church wishes that every one coming under its influence shall strive to help build up out of social elements a Kingdom of God. Or, in other words, according to the teaching of my religion, property is not the primary but the secondary consideration. Personality, morality, character, and humanity are much more valuable than any right of property, and property has rights only when property assumes and discharges the duties that go with those rights.

Far be it from me to dispute that as long as humanity shall exist there will be differences. Some are born with the capacity for stewarding property; others are gifted in other directions. We must serve each one at a definite place, so that out of our service the well-being of society may develop. We can-

not be equal in function, though we can be equal in worth and in worthiness, and many a one who is a hewer of wood and a drawer of water is much worthier than one who commands thousands of lives and holds them to a grindstone in a factory organized merely on the principle of the least expense, with a view to the largest return to a stockholder or private owner.

Society, as we understand it, is based on this differentiation of men, but it preaches, according to my religion, the law of selection. We are elected to be what we are by God, and therefore, according to this doctrine, we are responsible to society or to God for the use we make of that which God has placed within our charge. We are not the owners of our lives, of our opportunity, we are not the proprietors of our talents, we are not the absolute controllers of our property; but we are merely stewards placed there by God, that out of our strength the weakness of others may be uplifted, and out of our abundance the hunger of others may be appeased.

There is much more gnawing hunger than even the hunger for bread, and that is hunger for righteousness. It is not true that the social question is a question of the stomach. It is not even a question of wage. It is of human dignity, of human liberty, and it is ultimately the great problem of human existence, of human solidarity. That is what my religion attempts to teach those who walk in its ways.

We have been trying to apply these truths, of course in a small degree, in the uplifting of our nearer kinfolk. We know that our own Jewish poor have perhaps no one who can understand them as the Jews can. We know their souls, for, as it is written in the Book when God enjoins upon Israel to be mindful of the needs of the stranger, "You know the soul of the stranger, for strangers you were in a land not your own." The Jew has tasted the bitter bread of exile, he has often hungered and thirsted, and no one has offered him the bread and held to his lips the water that refreshed. Therefore the Jew, knowing what he himself had to contend against, understands what the Russian Jews are pleading for; he knows what their souls have suffered and how they are warped, he realizes the dangers into which they are plunged at once by coming to this land of liberty—alas! so often the land of unrestricted license.

Two hundred fifty-six years ago the governor here in Manhattan was promised by the Jews that no Jew should become a charge upon the community. We have remembered that pledge, and it accounts for our seeming clannishness. Suppose a mother trains two children of her own to be good men and good women, does she not do as much for society as if she trained two other children not her own? The Jews that have the social consecration of their religion are doing service for this land and for humanity. The synagogue to-day preaches, if that doctrine is preached anywhere, the glad tidings of a humanity that will recognize distinctions only as stronger appeals to duty; it calls all men children of God, and it will coöperate cheerfully with every movement that looks toward breaking the shackles of slavery, be it slavery in the brothel, in the factory or in the home of luxury. Therefore I come to speak for every Jew in this country and the world when I say that the synagogue is glad to stand by the church in the great work of lifting up humanity and bringing in God's Kingdom on earth, that will not come until justice be done everywhere, and righteousness be the star that leads men on to their ultimate destiny under God's appointment.

PRESIDENT LINDSAY: We shall all agree in placing high on the list of social workers the medical missionary. Dr. Grenfell of Labrador is our next speaker.

DR. GRENFELL: I am neither theologian nor philosopher. I am a humble member of the medical profession, and I approach the subject to-night from the point of view of an individual rather than a leader of a large organization. To me there is little difference between religious and social work. As I read Christ's words, he says, "All those that are not against me are for me." The men or the women who love humanity enough to sacrifice themselves for the uplift of their fellow-men I should class as religious workers. The definitions which have served to separate the social worker and the religious worker, and to separate one kind of religious worker from another, seem to me to relate to the way in which each man receives the strength to do his work, rather than to anything else.

I have been working among deep-sea fishermen, and largely at sea, and I went among them because I wanted to try and carry to them that message of love which appealed to me, in a practical effort to make their lives better. In the hospital work in which I was engaged in London I used to see the surgeon triumphing over many difficulties, spending time and skill and money. I used to see the nurses giving untold affection to the restoration to physical health of numbers of poor folk. When I came myself to visit the houses of those people in the east end of London, I found that often enough all the good done by the worker was almost immediately undone by the same environment which had produced the original trouble. I came to the conclusion that an ordinary surgeon might do a higher work than merely to make the man with a crooked leg walk straight. It is comparatively easy in these days to do that. The really difficult problem is to make the man with a straight leg walk straight. When I found a child that I had learned to love in the children's ward going back to a home where selfishness and lust and vice deprived him of any chance of a sound physical condition, I saw that vice and sin and selfishness must be cured if the end we were aiming at was to be attained.

As to the methods of our work, we try to approach a man through his body, because we do not know any other way to approach him. We started a hospital at sea for the simple reason that otherwise an injured man when he came ashore was often beyond reach altogether. A simple fracture became a compound one. We talked to a man and said that we were sorry for him, but did nothing more. To avoid the fatal loss of time we sent our hospital out to sea.

Next I will speak of the liquor question. It was plain to me, when I came to live among fishermen, that the dangers of the sea were insignificant as compared with the dangers of the land. And I will say that to-night—yes, when you are all thinking of the present horrible disaster. I have seen more children damned and robbed through the saloons than through all the icebergs and fogs I have sailed among, and I have been at sea twenty-five years. When a man has been drowned at sea because he was drunk and you go ashore to his home and

tell his wife she is a widow and the children are fatherless, and you are awfully sorry for them, your sorrow is not worth anything. I have floated on an icy sea for twenty-four years, and I have never taken liquor. It is not necessary; one can do well without it. Therefore we considered that the next social or religious work for our men was to try and knock the liquor out. I bought four tons of tobacco in Ostend and went to sea with that, and in three months I had a tobacco flag on several vessels. The men did not go to the saloons to buy tobacco, they went to these clean vessels. It knocked the liquor vessels out.

There is no need of my dilating on the uplift to the soul that comes through a sound body. The body degenerated through any cause cannot possibly express the soul or give it a fair chance, and by the soul I mean the man. To me the man is always absolutely different from his body. We consider our hospitals and our hospital boats as simply a part of our religious and social work.

I will add but one word. On what basis is one man going to uplift another? I think he is going to lift him up on the basis of loving him. That was Christ's method, and it seems to be the right method. All power must come from faith. Love is the power of faith. It must be based on the power which Christ came to tell us about, the motive power of the world, the love of man for God, and of God for man, and of man for his fellow-man. I am glad to-day that the Catholic and the Protestant and the Jew and the medical profession can join together in feeling that we each have some place in trying to interpret to somebody who understands it best through our particular channel that divine message. I believe in the Kingdom of the Master coming from the heart. As has been said, the old interpretation of religious organization was, when one saw a wounded beggar lying by the roadside, to rush to Jerusalem and have a prayer meeting, but now we all go across the road and put the wounded man on the donkey.

PRESIDENT LINDSAY: Our next speaker is a social worker who has had the gratifying faculty of interpreting for us the

social spirit of our times, Professor Edward T. Devine, of Columbia University, Editor of *The Survey*.

EDWARD T. DEVINE, Professor of Social Economy, Columbia University, and Editor of *The Survey*: For three days we have been walking, groping in the valley of the shadow of death. We cannot escape it. We cannot get it out of our minds. What happened there on the fog banks,¹ the story of which is now slowly creeping up the channel here, is constantly in our minds. Since we cannot get rid of it, since in that shadow the ordinary events of our lives some way change their scale of values and seem relatively unimportant, why should we not frankly speak about it? And yet, my friends, as our minds turn, whether we will or not, to that great tragedy, titanic in fact no less than in name, is it not true that the two things which we consider to-night are the things which in a dark hour like this retain their significance—religion and the social welfare? Anticipating an hour like this, religion, in the words of the psalmist that have come down to us through the ages, bids us say, "Though I walk through the valley of the shadow of death, I will fear no evil." In consideration of the social welfare, the social spirit easily pictures itself on a ship, a ship on which humanity is embarked, and the specific task of social work is to keep an eye on the lifeboats, on the riveting of the plates, on the messages that come warning us of the icebergs, and at last on the courage and the conduct of the individual in the hour when his courage meets the supreme test. Does he go down to death in sacrifice, if need be, that the weak may be saved?

We have heard much of late of the biological doctrine of eugenics. It has been referred to here in applications with which I have no quarrel; but there are those injudicious apostles of a half-assimilated idea who are teaching us a strange philosophy; who are saying to us in the name of biology that the strong should ruthlessly trample on the weak; who are saying to us that it is so desirable for the race that certain qualities should be preserved in humanity that we must see to

¹ The wreck of the Titanic.

it that the matings of the strong are encouraged; who are saying, on the other hand, that it is so desirable for humanity to eliminate certain qualities from the race that there should be voluntary or enforced celibacy on the part of those who have those qualities. With these last applications of the doctrine also I have no quarrel.

But there are those who go still further and say that laws for the protection of children from the evil consequence of premature employment, laws that seek to improve housing conditions, laws that seek to prevent infectious diseases, are injurious to the race because they are interfering with natural selection. There are those who say that, just as in old times war and pestilence and famine performed a beneficent function because they stamped out the weak and enabled the strong to survive, so now we have the slums and child labor and tuberculosis and typhoid and industrial accidents, and that these natural successors to war and pestilence and famine are performing the same beneficent function for society which those former agents of natural selection performed.

Is it not time that religion and social work get together to consider this strange philosophy? There are those here tonight who have authority to speak on behalf of religion, and they have spoken. Speaking quite unofficially for the social workers, whose spirit I think I know, I venture to say to those who condemn child labor laws on the ground that parents will not care for their children unless they can get their wages at nine and ten and eleven years of age, who condemn workmen's compensation on the ground that it will interfere with the beneficent working of natural selection—I say to them, “You may be right. It may be that a society that protects the weak and puts on the shoulders of the strong the burdens of society, will go down. If so, we choose to go down.” A society that can survive only by trampling out the weak and giving artificial encouragement to the strong does not deserve to survive. We who have enlisted in these new crusades against tuberculosis, against unsanitary houses, against the labor of women more than fifty-four hours in a week, against the premature employment of children—we mean to see to it that compassion and fraternity shall not disappear from the earth.

That is the message, if I understand it, of social service. Is not that, Rabbi, Monsignor, Bishop, Doctor, the message also of religion? I believe that it is. I do not know for what your churches and cathedrals and synagogues have been founded and kept alive if it be not to see to it that men hear the message to do justice and to love mercy. We, too, like the eugenicist, would have our weak sister, the defective girl, cared for, but we do not think that the strong argument in favor of that policy is the danger of contaminating by her strain the stream of humanity. We do not think it is the protection of society against her degeneracy that will move society to act. We think that a strong appeal lies in infinite compassion for her as an individual; we think that it is because she is to be protected against criminal assault rather than that society is to be protected against her, that people will give to her the tender care which she ought to have.

Our ship is not sinking. It will come, we hope, to the port where we fain would be. Our last word is not of sacrifice. "Thou requirest not sacrifice, else would we give it." Our last word is the rescue of the lost. Our last word is of rehabilitation, of reintegration, of redemption. Redemption is the social gospel.

PRESIDENT LINDSAY: Our next speaker is one who has appealed in a remarkable way to the strength of young men—Mr. John R. Mott, the General Secretary of the World's Student Christian Federation, and the Associate General Secretary of the International Young Men's Christian Association.

MR. MOTT: The most critical battlefield is not the slum, nor is it the area of social injustice and neglect. Without a shadow of doubt, the most critical battlefield of our day is the universities. Any ideal or spirit which we wish to have permeate the nation must first dominate these centers of higher learning. You recall the German proverb that what you would put into the life of a nation, you must put into its schools. No movement has ever permanently triumphed which has not at one time entered the colleges and universities. These teach the teachers; these preach to the preachers; these govern the

governors. It is, therefore, not a matter of indifference but of most vital concern whether our universities and colleges are fully and constantly exposed to social influences, and whether those who determine college ideals are dominated by the social passion.

I go further and maintain that the universities and the colleges need the social movement. They need it in order to be saved. The most subtle dangers of our modern student life will not be conquered, in my judgment, without a closer relation to the processes of social advance. Some of these dangers are the dangers of growing luxury and extravagance, a tendency in not a few places to softness and an increasing love of ease and pleasure—dangers that are eating into the best life of some of our most honored institutions; dangers likewise of snobbishness, more than a remnant of the old town-and-gown spirit of the middle ages and of the last century; dangers from the cliques that have broken our college life in these days by a sharper cleavage than in any previous generation: dangers of the ultra-critical and cynical attitude; likewise some of the most subtle forms of selfishness. These tendencies are far more dangerous than the so-called forces of sin and shame. We must socialize the colleges for their salvation.

The colleges need the social movement in order that we may have the note of reality sounded out not only within them, but through them in the life of church and state. We need tasks vast enough to appeal to the imagination of the future leaders; tasks so difficult that they will call out the best energies of the minds and hearts of the students; tasks so absorbing that students will forget themselves; tasks whose tragic responsibilities will startle students from their theorizing and dreaming into reality. We need, therefore, this exposure to the social conditions of our time.

The universities need this exposure and this attitude in order also that they may fulfil the highest mission of universities. What is that? To train men not simply for personal betterment but for public service. Why are the educated persons entitled to stand in high places? *Noblesse oblige*. They need this also to call out their latent possibilities. It moves me

deeply as I travel among the universities to see there the capacities for vicariousness, for heroism, for unselfish achievement, dormant, needing to be related to social facts.

Not only do the universities need the social movement, but the social movement needs the universities if it is to achieve its principal mission. The movement for the betterment of society needs the universities in order that we may have the thinkers without whom these problems will not be solved. In what field to-day is there so great need of scientific study and investigation, of broad and constructive treatment, amid surroundings that make for unselfish detachment, as in the realm of social difficulties, and where shall we look for this training if we do not look to the universities and the colleges?

The social movement must look there likewise to find not only the thinkers, but the apostles. The church will not rise to her social mission, nor will the other great religious forces, unless we have this passion for unselfishness and heroic service seizing the colleges with greater intensity.

The social movement must have the colleges also in order that we may have entering the various influential walks of life men who are dominated by this ideal and this purpose. It is an idle dream to talk about solving these questions permanently unless we have a larger stream entering politics, medicine, the law, the ministry, to say nothing of engineering and the other callings that bring leaders near the laboring men. Men must bring to bear in the relationships of these professions the principles and practises of pure religion.

This lends significance to the Christian Student Movement, which is expanding in our universities and colleges. It is in a position to render a large service in these ways because of its numbers and personnel. It now counts nearly 150,000 students and professors throughout the world, mostly young men and young women in the vision-forming period of life, responsive ever to the highest ideals, showing their ability to work together in a mighty movement. We can expect much from it, because of the *esprit de corps* that comes from linking together the future leaders of countries such as this. We may expect much from it, because it has a method and plan of work that make possible

the bringing to bear of its ideals and spirit upon all of the influential professions at their source. We may expect much from it, because it has demonstrated its ability in the form of foreign missions to wage a triumphant propaganda. If it has been able to recruit six thousand students from the universities of North America and Great Britain within twenty-five years, who have been sent out to come to close grapple with the social problems of the non-Christian world, it is able to do much larger things in our home countries. We are not surprised, therefore, to find this movement responsive to the ideals of organizations such as that under whose auspices we are assembled to-night.

What is the movement doing in the colleges? Under its auspices are being given addresses by labor leaders and representatives of every class, bringing vividly before the studying youth in our generation the facts and forces that make for the betterment of society. It goes deeper than that because it sees we need not only knowledge, but realization in promoting the scientific study of these subjects. Thousands of students are studying the social facts through such books as *Misery and its Causes*, by Dr. Devine, and *Social Degradation and Social Reclamation*, by Malcolm Spencer of London. Hundreds of these associations are also undertaking the study of their own communities, leading the students before they enter the influential walks of life to learn how they may face these questions in a sane, practical and helpful way. Besides this—and this is important—this movement is leading the students to stand in front of the social facts and ask themselves, How far are we students responsible for these facts and what are we doing to change these facts?

The place to bring power to bear is where it can be most wisely and advantageously applied. Surely that place is the colleges. But this movement comes nearer than that. It seeks to socialize the colleges. By its democratic spirit, drawing into its membership the members of all classes and organizations, the rich and the poor, men holding different views on religious questions, fusing them together in a solid brotherhood, it is making for the socializing of the colleges. It is also doing so in

the grappling with certain of the evils. I think one of the finest things being done now is the grappling with the social evil as it is eating like a cancer into the best life of some colleges where you would least expect it. I want to resent bitterly charges that we sometimes hear about the moral condition of our colleges. I consider them among the most moral communities we have, and yet I should be superficial if I did not recognize cancer where I know it is working. This movement is to be recommended for seeking in a quiet way to socialize the colleges in this sense.

The movement is doing still more in some ways by enlisting not hundreds, but thousands, of undergraduates in social service in the college communities. You will find nearly two hundred undergraduates in Yale, engaged in such activities; and in Harvard one year three hundred sixty-seven men gave in their names as desirous of engaging in some form of social service. I could take you to Princeton, which is not so favorably situated for these activities, and yet show you groups of men going out for social service. Small colleges, like Williams and Amherst, are conducting boys' clubs in nearby places. These are but typical of how the undergraduates are being related to the social needs in their diverse aspects. We are seeking to impress upon the men as they graduate the great message of the colleges, that they shall go out as statesmen and and lawyers and doctors and editors and authors and engineers, sons of the wealthy, sons of the poor, to make their influence tell on these great social questions.

A few days ago I spoke in the House of Commons to a company of members of Parliament, and we had a short discussion. A member from Scotland said, "We in Parliament now have become conscious of the power of this Christian Student Movement." If he could say that now in the infancy of this movement, what can we say a few years hence when its network of unselfishness and of helpfulness has been spread more intimately, not only over the undergraduates, but through them over the graduates who are going out to dominate society and lead the forces which make possible the solution of these problems? You remember the morning when you read in the

paper that the 203-Meter-Hill fortress had been captured. It did not require you to be a military strategist to predict that it would be only a short time before the great citadel of Port Arthur must fall. I remind you that the universities and colleges are the 203-Meter-Hill fortress of the nations.

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